ject to the laws of the country but enjoyed a kind of legal exterritoriality.

The protection afforded by lower standards of civilization among their neighbours, and by economic privileges, has practically disappeared because a large number of Jews have now moved to countries on a high cultural and economic level, and even in the backward countries the level is improving. The "Reservations" within which Jewish culture and religion were hitherto preserved are continually shrinking in size, while the front open to attack by outside influences is extending.

The connexion between individuals and a community is not immutable or indissoluble. If the Jew migrates to a new country, comes into economic and cultural contact with its civilization, learns its language, and lives free from legal restrictions, in the second or, at the latest, in the third or fourth generation he will abandon his distinctive Jewish culture and be assimilated to his new surroundings. Consciously or unconsciously, of his own free choice or by the force of circumstances, he changes his nationality. Such assimilation is a natural process which only a small number can resist. In the case of a migration which in itself marks a break in the life of the individual, assimilation takes place as a natural and necessary consequence of that break. Where assimilation occurs without change of country, but as a

result of a change in the legal and economic status, it lacks this external justification, and appears as a voluntary act induced by economic considerations. Still, even here the personal inclination is only a minute cog in an immense machine. The most important tie with a nation, the adoption of its language, is determined in early childhood when there can be no question of inclination or intention. With the adoption of the foreign tongue the essential part of assimilation is accomplished, because language tends to be a decisive factor in education and in the general cultural development.

T